A JOURNEY THROUGH TIME
VERIFIED BY
THE WISDOM OF CHILDREN'S DRAWINGS

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WITH GISELHER WEBER

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Gratefully I look back at the inspiration I found in Rudolf Steiner's lectures relating to the beginning of the evolutionary processes for the Earth, for mankind and the kingdoms of the animals, plants and minerals.

I slowly grew into a new understanding of the world around me. The exercises given in Rudolf Steiner's books guided me safely into the worlds of imagination and inspiration. This gratitude grows daily through an ever deeper understanding of the reality that holds our world on Earth together.

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Monica Gold
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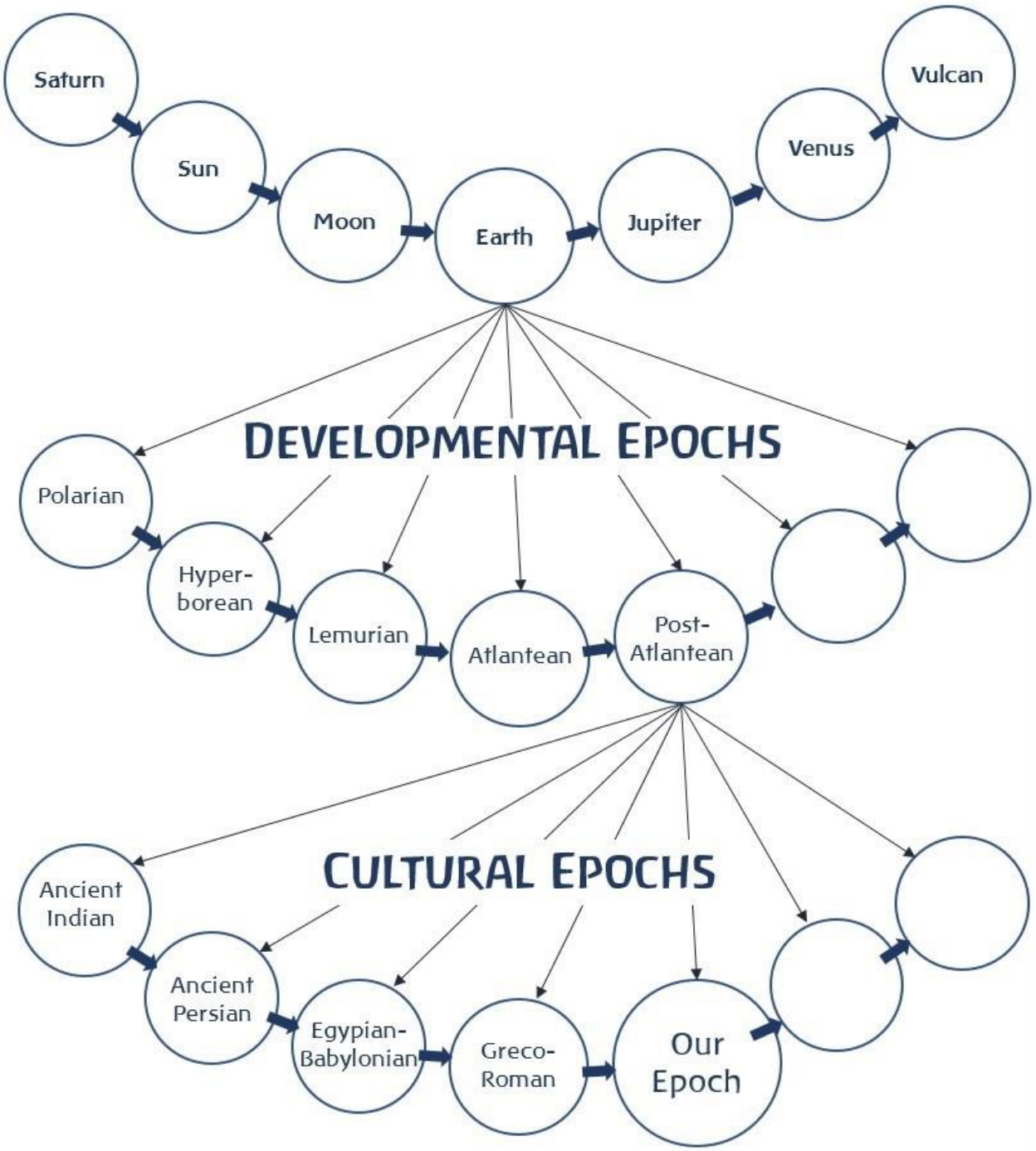
PLANETARY STAGES OF THE EARTH



Genesis

Nowadays there live among us many people who stand before a closed door in relation to the reality of a spiritual world because all that is spirit cannot be seen with physical eyes. It cannot be weighed, counted or measured. This is a fact. Yet one could argue: When you feel sympathy or antipathy, when you have a positive or negative thought; those very human experiences also remain hidden from physical eyes. As human beings, we remain in the human realm and are always connected to the sense world because all our interactions are bound up with it.

Where then, and how, do we find the world of spirit which is so much more profound than some feelings, thoughts or impulses of will of a human being? The spiritual world which underlies all existence in heaven and on Earth and maintains our life on Earth as well as our possibility to evolve, how do we find it?

Going all the way back to Genesis, to the beginning of our time, means involving eons of years, as the planets including the Earth were never part of a "Big Bang". That is just a theory.

What does John say in the opening words of his gospel?

In the Beginning was the Word, and the Word was with God …. Nothing that was made was made without the Word …. and the Word was Life and the Life was the Light of Humanity.[1]

The Christ Jesus gives us at least one answer to the question, how to find the spiritual world, when He says: ***Truly I tell you, unless you change and become like little children you will never enter the kingdom of God.***[2]

Where lies the path to the spiritual world? The question remains.
Young children, if protected from too much technology, will live with their whole soul into fairy-tale images from the past. They are also able to find gnomes in forests and talk to what they call fairies, i.e. beings of the air, the water, Earth and fire, also called elemental beings. All these invisible beings are related to, and essential for, the well-being and survival of life on Earth. They belong to the spiritual world. But small children may see them, and, of course, they are real to anyone who has developed spiritual organs to see them. When Jesus says that we have to become like little children to enter the kingdom of God, we may imagine a small child full of faith, love and hope conversing with elemental beings.
The key to grasp spiritual facts lies within ourselves, and whether this key can unlock a door into the world of spirit depends on our interest, open-mindedness

and, of course, faculties which we have brought with us into this incarnation. Such an inborn faculty is **faith**, another is **love,** and the third is **hope**. Other faculties need to be developed by us.
There have always been people who were convinced that our evolution was and is guided by higher beings.
Rudolf Steiner, the Austrian philosopher and esotericist, remarked once, should we lose our belief in the reality of the spirit, it would become detrimental to human health within a century. Extensive reading of the Bible and of Spiritual Science is part of the counter-measure Steiner recommends; but also, the inner wish to help mankind is important. Patience while observing plant growth, while imagining the whole plant in the seed, or while trying to feel the dying of the plant, can lead us far on our path to create supersensible organs which are needed for clairvoyance and clairaudience.[3]

What has all this to do with Genesis? With the creation of the world? With grasping facts of the Bible? Can we accept that soul experiences have changed throughout human evolution? When we today recall the words of Genesis without a feeling of "wonder and awe" living in our soul, *we cannot begin to imagine,* Steiner says, *what a Hebrew pupil in the past would have brought to life in himself when he heard the same words in his own language. A whole world became alive and vibrated in his soul when he heard these words.*[4] What lived in his soul so long ago, he goes on to say, we can only imagine if we compare it with what can happen to a soul of someone today who has opened himself through spiritual development to seership.

It is *living intuition which the seer receives, when having freed himself from the conditions of sense perception and the intellect bound up with the physical body.*
He looks with spiritual organs into the spiritual world. He can only do this in mental images. But if his descriptive powers suffice, he will be able to create in pictures that which is able to awaken in his listener a mental image corresponding to what he himself sees in the spiritual world. Something comes into existence, and this, we must never forget, belongs to an entirely different world – a world which does indeed underlie and maintain the ordinary sense world of our ideas, impressions and perceptions, yet in no way coincides with that world.[5]

Before I turn to what a seer finds in pursuit of the earliest times of the evolution of our Earth and the human being I would like to recall once more the words of Moses. These words are, in fact, the very first words in the Bible:

In the Beginning God created the heaven and the earth, and the earth was without form, and void and darkness was upon the face of the deep.[6]

After the Christ's life on Earth and His crucifixion, and resurrection, John opens his Gospel with:

In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. Then we have further statements: ***He was in the world, and the world was made by Him and the world knew Him not. …. And the Word was made flesh and dwelt among us***[7]***.***

From these two accounts by Moses and John we may assume that God and His Son, the Christ, were actively involved in the creation, and that at the very beginning there was nothing.

In the Beginning God created the heaven and the earth, and the earth was without form, and void and darkness was upon the face of the deep.

Moses lived around 1600 BC[8], long before Jesus did. Moses speaks about God as the Creator.

For John "the Word" was the Creator. In verse 1, 14 John indicates that "the Word", the Creator, became flesh, meaning that the Creator incarnated. In John 1, 32, the Baptist witnesses that the spirit came onto Jesus during the Baptism in the Jordan and stayed with Him.

Where did it really all begin and how? In Rudolf Steiner's writings and lectures[9] I found the wisdom of a clairvoyant and clairaudient initiate. He points out that through modern science one could not explore a time before the very existence of the human being on Earth. Yet what interested me were the earliest beginnings. Was it all due to a "Big Bang"? Surely one cannot accept this just by looking at the complexity of the plant world alone, a sunrise or a sunset, life on Earth that moves with inbreathing and outbreathing like Spring and Fall.

For me, studying the creation of our Earth, left me with many questions. These questions were answered when I began to read the Genesis lectures by Rudolf Steiner. [10]

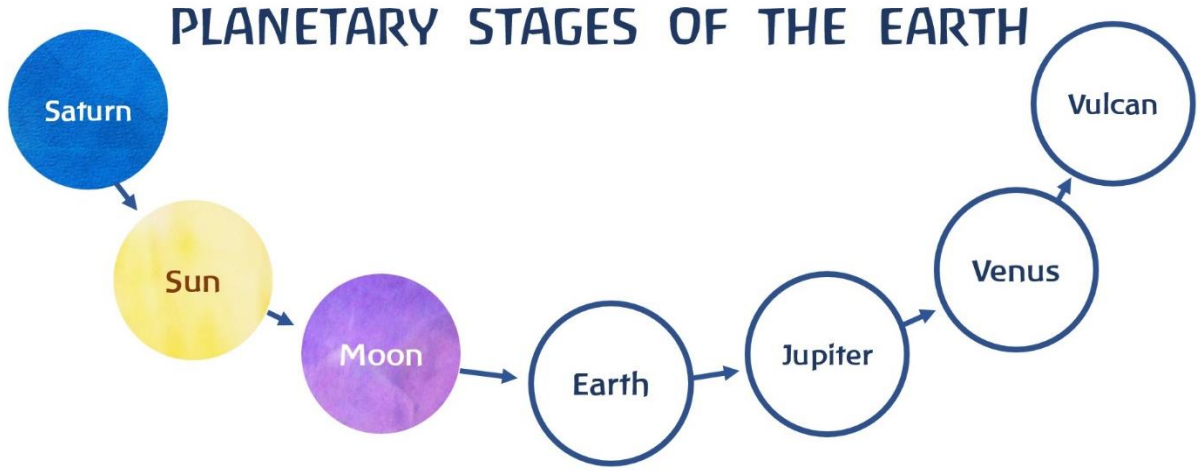
I will attempt a description which can only be a preliminary introduction, as one cannot grasp immediately the complexity that appears when one tries to get an overview.

What does a seer find in pursuit of these earliest times of our evolution, the first three days of Genesis, and the spiritual creation of heaven and earth? This will include the beginning of a discussion of the birth of the human being. We may often find facts described in the Bible that are illumined by Rudolf Steiner's lectures.

One needs to remember that these descriptions of supersensible events are visible only to the seer and not to earthly eyes today, and that they took place over a span of time beyond human capability to grasp.

Rudolf Steiner calls the very first three incarnations of our Earth **ancient Saturn, ancient Sun and ancient Moon. T**hese are shown as the first three circles before the evolution of the Earth began. A seer finds that the entire evolution of the Earth, the human being and the three kingdoms of mineral, plant and animal had their first nonphysical beginnings on **ancient Saturn.**[11] Everything began with the creation of **warmth**. Our creators, highly evolved spirit beings, belong to the hierarchy of the **Thrones**. They are **Spirits of Will** who acted under guidance of the Trinity.

The Thrones, directed by the Trinity were able to give of their own warmth and leave this warmth, also called warmth ether, in the cosmos. The Thrones' warmth became the seed of future creation. It is not easy to imagine but it is nevertheless so, this warmth sacrificed by the Thrones was the beginning of our Earth and of the human being. Rudolf Steiner states, *the whole substance of*



*Saturn appears in a spiritualized **mineral form**. It was* enveloping the first rudiments of man and the three kingdoms of the Earth, animal, plant and mineral. At that time still invisible, the physical body lived in the thoughts of these high angel beings. Humans, at that time, were of course, totally unconscious as they lived as invisible spirit beings in the realm of their creators in nothing more than inter-weaving warmth. Nothing can be perceived but differentiated heat which is also described as warmth ether or warmth element. No water, no air, no light nor solid earth can be found at that time. All this lived in the creative consciousness of these highly evolved spirit beings; and it showed itself in its elementary form. *If*

we look back for a moment to ancient Saturn, we picture it as a cosmic body having, as yet, nothing of the material existence to which we are accustomed. We know only warmth and heat. *In all our descriptions of the six cosmic days' work of the creation story we are in the domain of clairvoyant perception.* [12]

The laws prevailing at that very distant epoch on ancient Saturn, that brought about and organized the complex differentiations during the living processes of warmth, are the same laws that govern the mineral kingdom today, *mineral* meaning *not living,* in Rudolf Steiner's works.

Ancient Saturn eventually went into a period of cosmic sleep and then evolved slowly into what is called in Spiritual Science: **Ancient Sun**. Time, as we know it today, as was mentioned, was non-existent so long ago. Ancient Sun has nothing to do with our Sun today. However, there is a connection as will become clear later. At that stage, when ancient Saturn had turned into **ancient Sun**, high angel beings, the **Kyriotetes** or **Spirits of Wisdom,** came to the fore and added to the existing warmth the **light ether** and **the air element**.

There was no separation yet: Ancient Saturn had simply turned into ancient Saturn and ancient Sun combined in one cosmic body. Only much later it evolved into our Earth as we know it today. What prevailed during that epoch was a gaseous trans-fluent or airy element with an ascending rarefaction of warmth towards the luminous, a radiation of light into space. On the one hand, the warmth ether was rarified into light ether, and on the other, the warmth element was densified into a gaseous element. The evolution had progressed to the stage of a **plant,** however there were, of course, no plants, as we know them from our Earthly domain. *One must think of forces which send blossoms up and roots down weaving in an airy structure.* We have here the interweaving of ***light, warmth and air*** in the ancient Sun evolution. *The laws of the mineral world are repeated, and the laws of the plant world are added, and so much of man, as is already there, has itself only reached a plantlike condition.*[13] Plants have no consciousness, and this means that there was no consciousness yet in the creation. And, of course, there was as yet no physically visible body either. Man, consisting of a warm, gaseous unit was still a long stage of evolution away from awakening mental images within himself. The human being at that stage lived imbedded in spirit beings in a warmth and gaseous world. *His bodily form was among those light forms in continuous play in the gaseous globe.* We can imagine that the human being was made of light, warmth and air. With the following paragraph we need to be aware that at all times there was the presence of spiritual beings.

After the Sun condition had come to an end and had passed through a kind of cosmic night, the whole formation appeared again; but now it had become sufficiently mature to manifest as a duality, sufficiently mature for all the Sun elements in it to withdraw into a separate cosmic body, leaving behind the Moon, upon which the elementary conditions of only water, air and warmth were to be found. The Moon was the Earth of that time. It was only because beings living upon the Moon could receive the forces of the Sun from without that they could take into themselves ***soul****- or* ***astral bodies*** *and develop consciousness.*[14]

Before any consciousness, even the dimmest, could arise, a basic separation of co-existing conditions had to take place, and this was achieved during the next stage of evolution. After ancient Sun had passed through a cosmic night it evolved into the third stage: **Ancient Moon**. When Rudolf Steiner directed his gaze to ancient Moon, he experienced the **Spirits of Movement**, the **Dynamis.** To the warmth ether of ancient Saturn, the light ether and the air element of ancient Sun, were added the **tone ether** and the **water element.** Through the water a **terrestrial element** was added, joining the common planetary substance. The expression *terrestrial* is used because water can be seen by humans today, while warmth and air are invisible to us.

At this stage it became necessary that something connected with the Sun had to be split off from the common cosmic spiritual entity. It became important that the sunlight would shine from outside onto the terrestrial substance developing on ancient Moon so that consciousness could arise. In this way, the human spirits living on ancient Moon could receive the **astral** or **soul body**. From then on, they became able to reflect, in inner experiences, what went on around them. **An animal nature**, an inwardly living animal nature, a nature capable of consciousness, is dependent for its existence, upon the Sun shining from without.

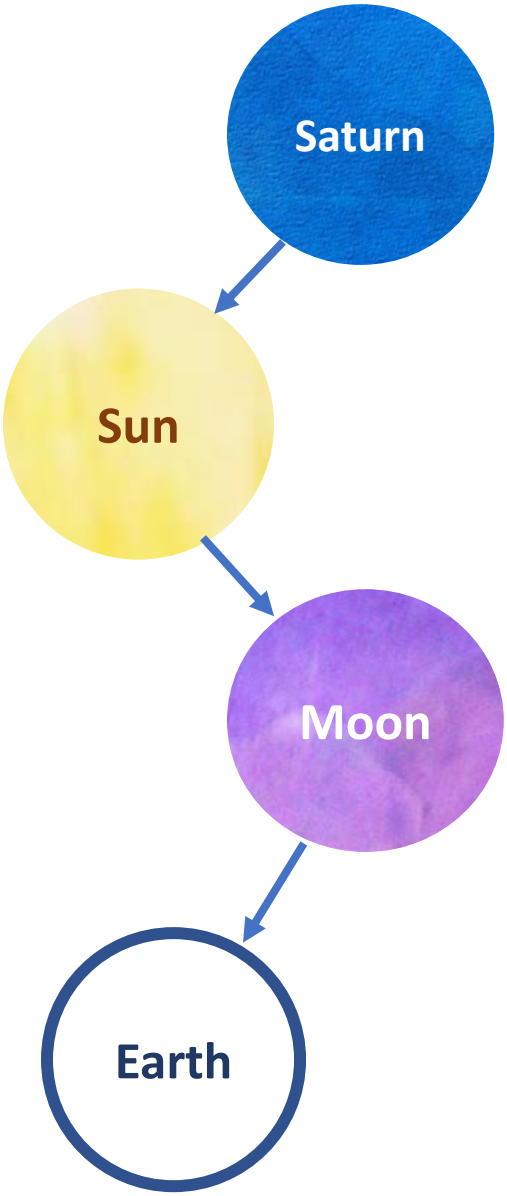
Before continuing in the story of Genesis, I would like to recall once again that soul-spiritual man hovered above the surface of the cosmic entity developing later into Earth. Rudolf Steiner states this soul spiritual man is, as it were, within the substance of several spiritual beings. *Man, so far, has no independent existence. It is as if his soul were fashioned as an organ within the Elohim.*[15] The human beings were in their spirit bodies. They were part of the Elohim.

This is an amazing sentence, and I had to read it several times to grasp its meaning. We were fashioned as an organ of the Elohim! At that stage of evolution, the human being is not yet an individuality,[16] this will occur much later.

The next evolutionary step of the planetary stages of the Earth is our **Earth,** as we know it today. The pre-**physical conditions** for mineral, plant, animal and

man were laid by the Thrones, the Spirits of Will on ancient Saturn. On ancient Sun **the etheric, or life force**, was added by the Kyriotetes, the Spirits of Wisdom. The Dynamis, the Spirits of Movement, created **the astral, or soul force**, on the Moon.

Only when the Elohim brought form and solidity to the next stage: the stage of our Earth was reached in its earliest beginnings. Saturn, Sun, Moon and Earth were **one whole cosmic body**. Now something very important began to happen. During the stage of ancient Moon, the Earth came under ever stronger forces of coarsening and densification. This was needed for the Earth's formation. The Sun forces inside the Earth would have been detrimental to the development of the human being and animal, so the Sun separated from the Earth. *From a certain point of time all that we include under the word "Sun" – not only the elementary or physical constituents in the body of the Sun, but also the spiritual beings, who belong to it – had to withdraw. When this happened, the Earth was left to itself. Because its finer, more spiritual forces had left, the Earth underwent a certain coarsening. Had those Beings not removed themselves from the terrestrial scene these very exalted Beings would not have been able to follow their own development.*[17]



Ancient Saturn
Thrones or Spirits of Will
1. WARMTH ETHER and WARMTH ELEMENT
   Spiritual origin of Mineral

Ancient Sun
Kyriotetes or Spirits of Wisdom
1. WARMTH ETHER and WARMTH ELEMENT
2. LIGHT ETHER and AIR ELEMENT
   Spiritual origin of Plant

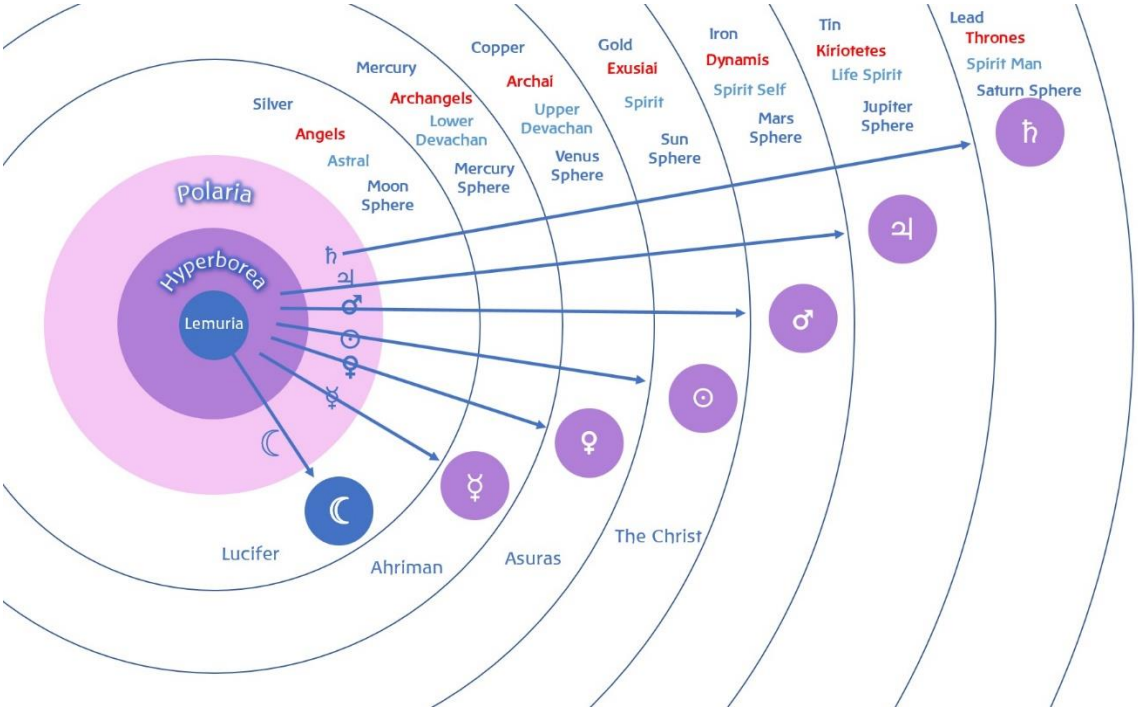
Ancient Moon
Dynamis or Spirits of Movement
1. WARMTH ETHER and WARMTH ELEMENT
2. LIGHT ETHER and AIR ELEMENT
3. TONE ETHER and WATER ELEMENT
   Spiritual origin of Animal

Earth
Elohim or Exusiai or Spirits of Form
1. WARMTH ETHER and WARMTH ELEMENT
2. LIGHT ETHER and AIR ELEMENT
3. TONE ETHER and WATER ELEMENT
4. LIFE ETHER and SOLID ELEMENT
   Spiritual origin of the Human Being

The Sun spirits began to find their scene of activity outside, indeed influencing the further development of man and animal from without. At this point, we may speak of the Sun as we know it today.

The first thing to show with still greater precision is the point of time at which the Genesis account falls in terms of spiritual-scientific findings in regard to the evolution of our Earth. I have already said that I put the beginning of Genesis

at the time when the Sun and the Earth were about to separate, but we shall have to go more closely into this. Here I have quoted Rudolf Steiner to show how very careful a spiritual seer has to tread, and also how very complex such spiritual research turns out to be.



The Earth in its increasingly solid form underwent several epochs. The early epochs of our Earth development were the: **Polarian, Hyperborean, Lemurian and Atlantean** epochs. During the Polarian epoch, Saturn left the common cosmic body. Jupiter, Mars, Sun, Venus and Mercury left during the Hyperborean epoch. Our present Moon left during the Lemurian epoch. These are the births of today's planets.

Thinking again of the Hyperborean epoch, a special event took place, and one can only visualize it when one remembers that nothing was solid yet. The highly evolved Sun spirits, under their guiding spirit, had to leave what was Saturn, Sun, Moon and Earth combined. The hardening influences throughout Moon and the beginning Earth epochs were no longer beneficial to the Sun spirits' own development. Therefore, the Sun forces left the Earth during the middle of the Hyperborean epoch and from then on influenced the Earth from outside.

The Trinity, St Peter's Church, Basle, Switzerland.

Later, during the Lemurian epoch the present Moon had to separate from the common body containing Earth and the present Moon. During that time human beings had no individual soul but lived in a group soul[18]. Only slowly did the Ego or "I" become stronger after leaving the group soul. It was the mission of the Christ to give to the human being what was required to solidify, refine and incarnate the individual "I" or Ego. This took place during the Ancient Indian, the Ancient Persian, the Egyptian-Babylonian and the Greek-Roman epochs. During these times the Christ Being was seen as Ahura Mazda in Persia, as Ra in Egypt, or as Apollo in Greece. At present we live in the fifth cultural epoch.

Rudolf Steiner calls the highest-evolved spiritual being on Ancient Saturn, the **Father-God**. Next to him stands the highest evolved spirit on Ancient Sun, the **Son-God** or **the Christ** who is connected with the Earth from without and from within each human being. He is the Lord of Karma or destiny. Steiner calls the highest evolved spirit on ancient Moon the **Holy Spirit**. This is the Trinity. In the spiritual world or heaven, spiritual beings weave and flow into each other, as they reign together. That is the reason for Christ's saying: ***I and the Father are one,*** or ***I am in the Father, you are in me and I am in you.***[19]

Father, Son and Holy Spirit can be seen as representing the past, the present and the future respectively; the past: the creation of the world; the present: the Christ lives in each one of us; the future: the Holy Spirit can work in us through highest inspiration and intuition.

In Western countries we speak of the Trinity as Father, Son and Holy Spirit. Today children's drawings may show these aspects of the Trinity in pictorial form.

IS THERE HIDDEN WISDOM LIVING IN A CHILD'S DRAWING?

We will be looking at a few important questions relating to children's drawings which, in most cases, have arisen from the unconscious.

How do we know that children's drawings can present us with a picture of some problems they encountered in the process of growing up? Such problems can manifest as illnesses and/or disturbances in their family or school life. And how do we know that children's drawings can portray for us wisdom they like to share? Could this wisdom be connected to previous incarnations? We will touch on all of these questions because in their unconscious the children may bring the guidance of their guarding angel with them. Their drawings can provide keys for an art therapist if he or she is open-minded, has studied the evolution of mankind, lives with knowledge of colour therapy and is convinced that there is a possibility to help children through love and patience.

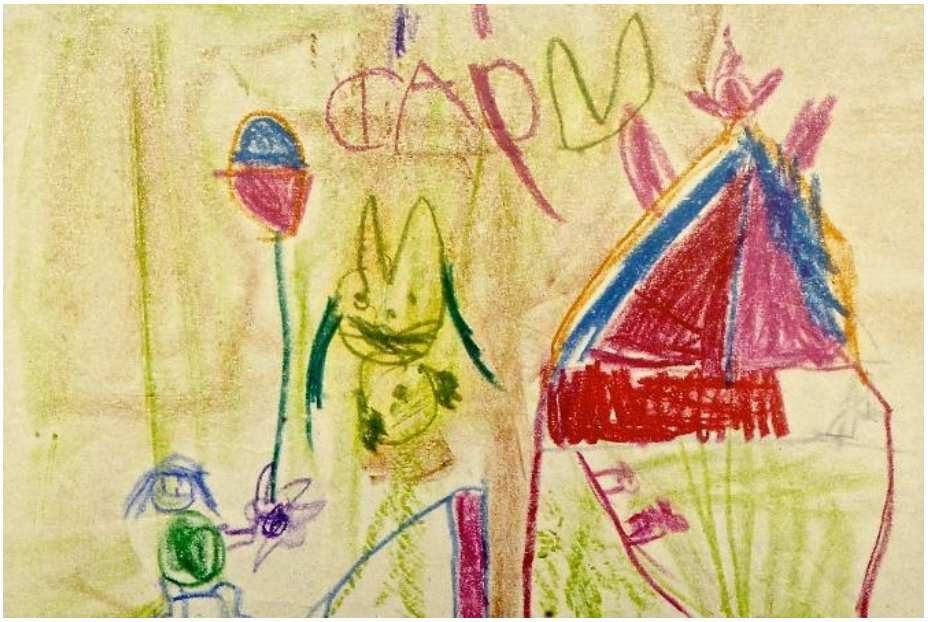
The child who made the drawing above was eight or nine years old. Consider the heavy, secure footsteps, the inherent light of the picture, the beautiful blue sky, the windows with light. The roof is purple, the colour of reverence. There are flowers, the chimney is straight and the smoke streams straight up. This is the drawing of a very healthy child.

A nine-year old child.

The birds are delightful. See the stork in the nest. The tricycle was just left there. Trees are green, the house is red, and everything that blossoms and grows, like grass and trees, grows on top of the roofs into the heavens! Observe the strong dividers between below and up above and the path to the entrance.

The house of this 11 or 12 year old has become a church. Look at the moon and the stars. The star of the child is blue. Again, we have grass and a tree growing on the edge of the roof! Visible are Mary and Joseph and the time of the clock is 4pm: One hour after the crucifiction. This, of course, was unknown to the child, did it live in her unconscious, given perhaps by her guardian angel? We don't know.

After this brief introduction of the drawings of three healthy, happy children, just a few examples of obvious problems. When we look at the following examples on the next two pages, what can we see



in these pictures drawn by obviously unhealthy children aged between five and seven years? Observe in this picture the attempts to write; also, that everything is divided, even the balloon and the roof of the house. When children draw a house, they draw themselves as living in the house. With the house they draw, they portray their own physical body.

In the next drawing the gable of the house has become a grimace. The child is sliding out of the house. Even in a further attempt to draw attention to the lack of balance, another slide is shown outside the house. The Sun seems to be a flower and there is a blue ladder in the background. Everything drawn connected to the child is in purple. We also find two chimneys instead of one, indicating the child's breathing problems. Does this child have enough quiet time? Is this child overstimulated?

This ten-year old placed the chimney between two roof-tops. Her parents were divorced, and you can perceive her heavy breathing when you look at the chimney consciously. The red windows demand attention. She hardly shows her door, there is a lack of flowers on the hills and drooping black birds are in the air. Her soul seems tired, colorless and empty.

The next picture of a nine-year old child shows a five-pointed star falling from heaven. When you see the corners of the star, you can imagine a head in the middle, two arms and two legs. This star stands for the human being. The tree looks like a roof antenna and points to an unconscious perception of an

environment radiated by Wi-Fi. A beautiful presentation of the difficult times some children have when they grow up.

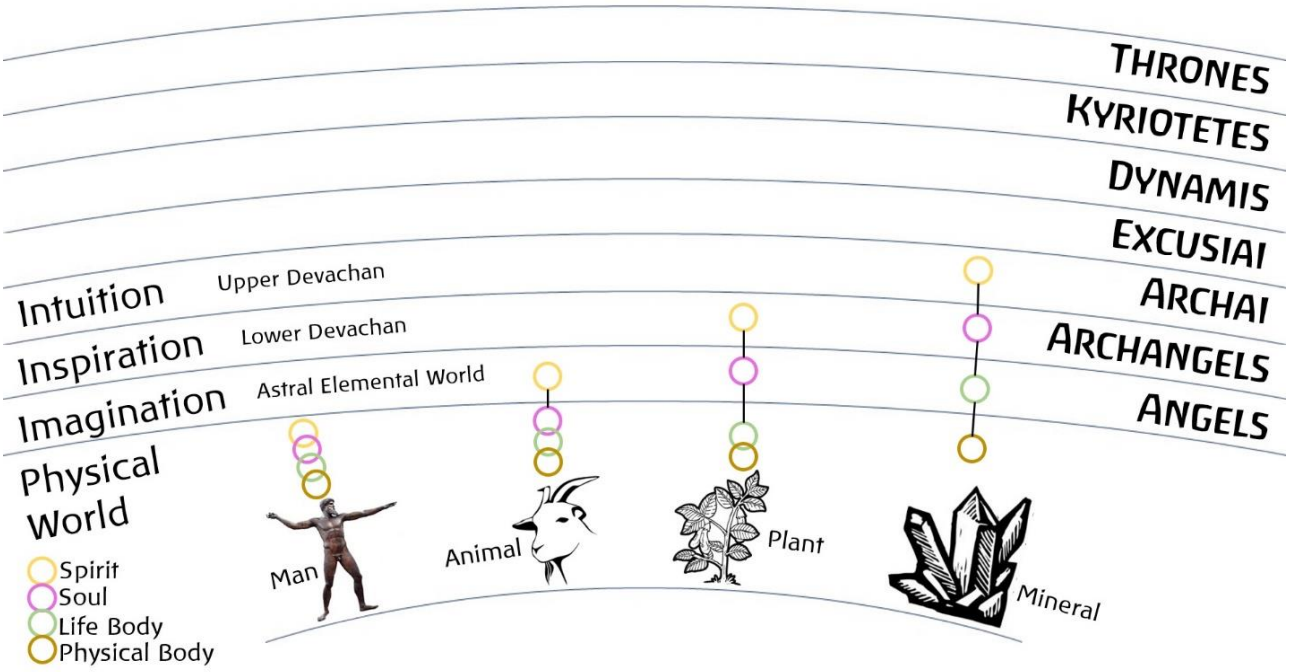
To enter into these soul experiences of young children I had to complete three years of art therapy training where we worked with exercises given by Rudolf Steiner. Often, we painted from morning till night. This did bring with it many soul experiences.

The almost impossible goal was to achieve three higher levels of insight into works of art**: imagination, inspiration** and **intuition**.

It can be a life-time task to train oneself to develop these three. Eventually this path will lead into the angel, archangel and archai spheres. Rudolf Steiner's research shows that these highly evolved angelic beings, according to their ranks, have ever higher tasks.

Imagination opens for us the meaning of fairy tales, of the gospels and, indeed, every work of art. By persevering in doing artistic and other exercises it is possible to raise oneself to come closer to the angel worlds.

As was mentioned in the first essay, Rudolf Steiner's lectures on *Genesis* led towards the chart below. It now needs to be shown what the relationship is between man on Earth and the kingdoms of animals, plants and minerals. How do we relate to the angel, archangel and archai spheres? It provides a whole other dimension to human development when we realize the immense responsibility, we as human beings have on this Earth. Animals, plants and minerals evolved with us, they helped us, although we are so much further evolved. Only the human being has the faculties of spirit, soul, life body as well as the physical body incarnated in the physical world and is able to reach out of him or herself to the highest realms. Focusing on the chart and comparing the animals, plants and minerals to the human being leaves us with wonder and awe. Observe how the spirit of the animal rests in higher-evolved spheres. The same can be said for the spirit and the soul of the plant, as well as for the spirit, the soul and the life body of the mineral. These are spheres from where angels, archangels and archai live, guide, protect and guard the animals, plants and minerals as group



souls. But they also observe, guide and protect each individual human being. Nothing escapes them and in their infinite love they help and forgive us again and again when we veer from our path. But in the end, we are judged individually. The chart demonstrates clearly how the soul and spirit live beyond sense perception in the world of the hierarchies.

There are nine hierarchical steps above the human being. With the Trinity they add up to twelve. One can coordinate all these with the Western Zodiac.

The three lowest spiritual ranks are the angels, archangels and archai; they have mighty tasks in creating and maintaining our world. And they count on human help.

We, as human beings, each have a **guardian angel** who guides and protects us. The guardian angel is freed from this task when the human being, one day in the far future, will have reached, the goal set by the Trinity.[20]

Archangels are spirits of **peoples.** They look after their languages, myths, music, spiritual development etc. Every country has an archangel working into all different aspects of her people. There is, for

example, an archangel for Norwegians, an archangel for Germans etc. The Archangel for Russians is Michael, and one can find icons of him in every church and, as protection, in many taxis and households in Russia.

The **archai** look after **epochs of time**. 2160 years is approximately the time the Sun takes to go through one of the Zodiacal signs. Each cultural epoch is guided by one of the archai.

There are seven archangels with time spirit tasks looking after approximately 1/7th of 2160 years, or about a little over 300 years. (See Cultural Epochs on page 2.)

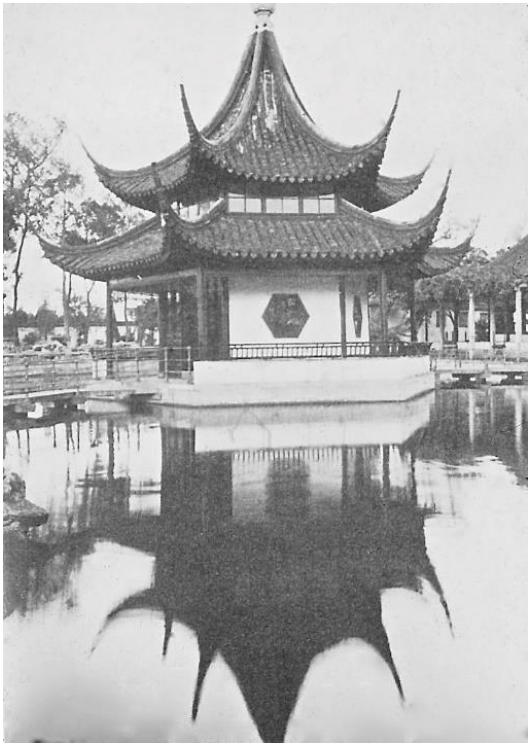
Can we experience our **guardian angel**? Yes, definitely, and the guardian angels of children too. On my journeys I was asked to engage in private consultations so as to try to help with problems of children. Usually mothers came with their children's colored drawings. Without meeting a child to assess, I was grateful for the help I could gain from their drawings!

One evening a mother came with a large stack of drawings of her six-year-old. They were nothing but frustrated scribbles on large pages. The mother who knew little about Anthroposophy[21] was enrolled in my seminar, so I made an appointment with her for the end of the seminar. I assumed, by then she would have had enough time to get to know me and where I stood in my teaching. When I saw her again at the end of the week, she came back with the same stack of meaningless scribbles. Then she pulled out a drawing book where all the blank pages were filled with the most beautiful drawings! She told me: "Just three days ago, I left this exercise book on the living-room table and my seven-year old took the book and never stopped drawing until last night!" Through these drawings I could quickly recognize where problems originated. I was able to have a very meaningful discussion with her parents, and as far as possible, we worked for a solution. I am telling you this story because for many people, the thought of a guardian angel in their child's life seems questionable. Obviously, the guardian angel had been guiding the child.

One other story I would like to share with you. When I took a child, six years old, to a children's fairy tale Christmas performance in a church in Hamburg, Germany. The church was beautiful, the performance was disastrous. The actors ran around the altar coming out with ever new costumes. They laughed and danced, jokingly bringing so many fairy tales that not even I was able to figure out which story I was looking at. The church was packed with children in their best out-fits, having come to this loud, undisciplined performance. After a little time had passed, I felt very uncomfortable that I had brought a young child who always looked forward to her fairy tales every night before going to sleep. What was I going to say to her after the performance? Everything seemed out of place. How could I make good whatever was destroyed in her mind or soul? Out of desperation I began to pray to her guardian angel! "Please let me have a thought so that I can make up for what I had done by taking her." There was no thought, no immediate help, and I had to wait a long time for the end of the performance.

Finally, after two hours, the play came to an end. Everybody stood up and got out of their pews. And when we had reached the centre isle with literally a hundred people around us, she looked at me and said in her loudest voice, "Don't you think, God is going to be angry with these people?" My prayers had indeed been answered, but in a way I could not have imagined. There was no need to say more.

The Temple of the Past became the House of Today.



Temples in many cultures, throughout our cultural epochs, demonstrate the development of the human being throughout the ages. The Asian temple gives us a beautiful example of how strongly the human being of the East felt still connected with the starry world when these temples were built. The roof-top with its peaks points to the heavenly world from where we all have slowly descended, further evolving in our astral (star) or soul body. This light, airy and symmetrical temple could be seen as a reflection of the stage of incarnation of the individual. At the time the temple was built, the ego still hovered above, not fully grounded and incarnated on the Earth. The roof had not yet appeared as a triangle, which is so familiar to us in the West today. The square, however, is evident in the lower portions of the temple.

Looking at the Chinese gate, supports our theory that the human being at the time of construction of the gate was not fully incarnated into his body. For us today the door or gate is an entrance. Here the path is from the outside through the gate to the outside; an experience different from what today's human beings are used to.

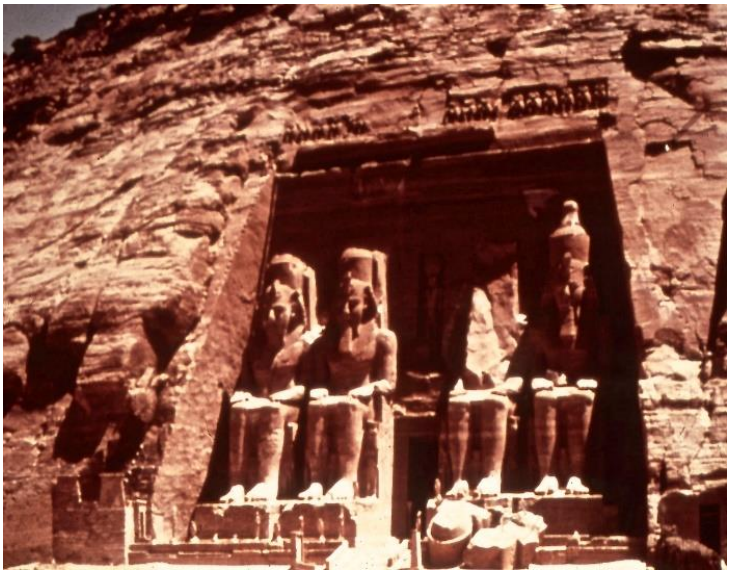
The ancient Egyptian temple entrance is part of the pylon, the temple entrance wall. It is guarded by gods. On special occasions, the people were led by their priests in a procession to their temple.

After going through an alley of sphinxes on the right and left, very large in size, the people walking in rows of four or five felt that they belonged to each other. People of that time were led by a group soul, represented on Earth by one higher evolved, strong soul, possibly the pharaoh or the priest.[22] They were chanting. During the procession, they had come out of the alley of horizontal sphinxes, feeling the horizontal in themselves. They were dimly aware that the sphinxes represented their thinking, feeling and willing through the eagle wings[23], the lion's chest and through the back of the bull. The sculpture of the Sphinx was a helpful imagination for the people of that time. The Sphinx's human head was meant to tell them that they themselves had to organize their still chaotic experiences of thinking, feeling and willing.

When they arrived at the pylon, in front of the entrance, they were confronted with a huge obelisk. On its top was a golden pyramidion.

The people looked up, even stretched up to see the shining gold which, they knew, radiated to them rays caused by Ra, the Sun god, as he was riding his horse-drawn wagon in the sky at sunrise, in the early morning.

The obelisk pointing to heaven is an imagination of the individual ego they were supposed to develop. This massive **obelisk** in front points to the fact that Ra, the Sun god, has his kingdom, his home, far above in the sky. His children on Earth could experience him through the golden **pyramidion** at the top of the obelisk.

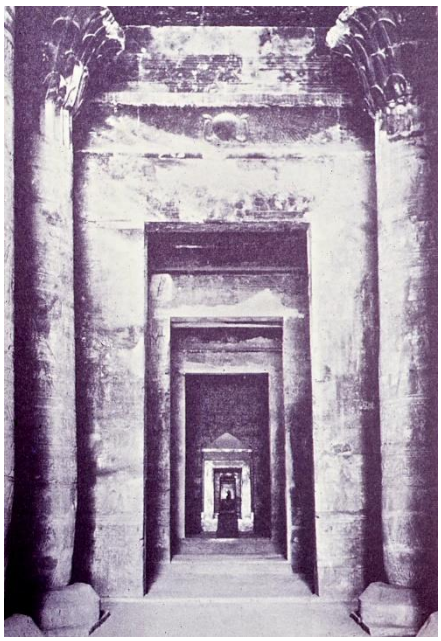


Then they stood in front of the massive statues of their gods at the very narrow temple entrance! Their feelings were stretched to their limits, their souls were probably deeply moved by emotions like fear, overwhelming uncertainty; or was it faith or love, humility or doubt?

They had to experience courage to pass by their judging gods.

Observe in the temple picture, its entrance is down below the knees of the gods! Then they had to leave the safety of the group and enter into the very narrow gate of the temple, alone, one by one, while gods were watching them. Inside they found the big temple hall with many large round columns covered with hieroglyphic writings. In the days of the Egyptian cultural epoch, writing carved inside a temple was not for information only, but cast an almost magical spell on the beholder. All this can be seen as an evolutionary step towards incarnation of the ego as well as towards individualization.

This picture shows the entrance to the innermost sanctuary of the Edfu Temple in Egypt. As was mentioned, only the priests had the individual ego strength to enter the sanctuary deep down below. Here again we find the square with the triangle on top incorporated into the innermost door frame. After experiencing the square door frames four times, they saw the innermost door guarded by the triangle above. It could be seen as an imagination for the world of the gods above.



When at death the human being's astral and etheric sheaths leave the physical body, all progress that has been made during the last life-time, enters the spiritual worlds, to be worked on further by the hierarchies of angel beings. The progress made during a cultural epoch is important for the entire evolution of mankind. At birth, souls who incarnate embrace the progress previously achieved and become part of further development. This means a step forward for all of humanity.

Civilization, as we know it today, went through thousands of years of developing through four cultural epochs each lasting 2160 years, as one can see on the diagram on page 1. We live now in the fifth epoch.

The Egyptian temple appeared still as part of the Earth with its heavy, large stones. During the Greco-Roman epoch, temples appeared to be embraced by light, above ground, on hill-tops. Every farmer in the field in Greece was able to look up to the temple and experience the house of the gods. In all its beauty, it could be seen from far away.

In the Egyptian cultural epoch, human beings must have felt as if compacted and restricted more and more into the physical body. They were brought to themselves and into themselves. They developed their individualities and strengths. This could be likened to process of birth into Earthly conditions.

During the Greco-Roman epoch they felt free and embraced by their Sun God Apollo. Their relationship to the Sun God was a more personal one than was possible in the past. Apollo is the god of music and is depicted as playing the lyre. He is also the God of poetry, medicine and prophesy. He looks after the progress of the individualized human being.

In ancient India the Sun God was Indra. In ancient Persia the Sun god was called Ahura Mazda. In ancient Egypt the Sun God was Ra. In ancient Greece, the Sun God Apollo has a twin sister, Artemis. All these Gods of the Sun throughout the cultural epochs helped the human being to become him- or herself. They all can be seen as aspects of the Christ Being as He, through the centuries, gradually prepared for His incarnation, as the Son of God, into the physical body of Jesus of Nazareth.

The columns carrying the temple roof in Greece sometimes were built as beautiful goddesses. Above the columns is the frieze showing the heroes and their horses. In the triangle above the frieze, the tympanum, one can find their God Apollo.

But here too, only the priest could enter the innermost of the temple, the cella.

Ancient Sculptures compared with children's drawings.

What took place over thousands of years for the human race in terms of the ego incarnating, is seen as a snapshot in children's drawings. In a span of growing up during twenty-one years, the individual goes through what the human race went through over thousands of years. Look at these Umbrian and Etruscan sculptures.

When I asked in a grade 9 class: "What do you think these people were like?" The response was: "They had their heads in the clouds". How true, the sculptors were guided and protected by their angelic, or spirit group soul. They are hardly aware of their arms, hands and feet, as well as their bodies. These sculptures go back to times before Christ's Earthly life. Experiencing them, means to go back to those times past.[24]

Young children experience these stages of development. Of course, they have never seen Etruscan sculptures in their life time. But they themselves are at the incarnation stages, and even earlier times, when they show no arms. It is interesting that children's drawings similar to these sculptures were handed to me in Germany, Russia, China and here in Canada. I have seen several examples of that of children's heads and partial bodies without arms. The sculptors experienced themselves as upright, with an elongated body and a tiny head. There was as yet no or very little awareness of their arms and legs. These figures, as well as the children's drawings, show us that the human being is still in the process of arriving on the Earth. The Etruscan is surrounded by the gifts of the Earth – stones, flowers, fruit and animals; but he is still unaware of them.

Later the Greek, for example, perceived himself as an organic part of his natural surroundings. At that time, he still had a natural clairvoyance which allowed him to see a world filled with angels and elemental beings. Nature was alive for him.[25]

However, this clairvoyance was lost to mankind during later evolutionary processes. Today clairvoyance can be regained by means of the exercises given in the final chapter *Exercises Given by Rudolf Steiner.*

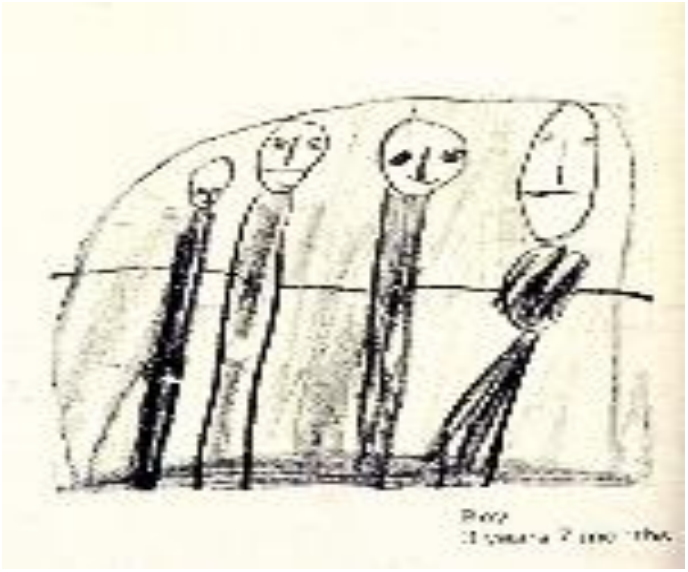
Four years old

Six and a half years old

Observe the two pictures of a four-year old and a three-year old

The tallest in the left drawing is the least incarnated, the second appears like a woman looking down in reverence for the stars in front of them. The third, a child, with arms and a face. The smallest figure wears a blue cap.

The second picture shows perhaps a holding of hands. Is this the drawing of a community? Observe the individualized faces of every person shown in this picture! Yet here again, we observe the lack of real physical bodies, which means that the child who made this drawing is not yet fully incarnated. She is still protected from above. Perhaps she experienced the group soul for the depicted people.



Today's house, as we know it in Western culture, usually has a square and a triangle as its key architectural components. This can also be seen in the drawings on page 16. Each house represents the house of their physical body in which they live.

However, beyond this deep connection that children feel with their "house", the triangle and the square constituting the house, can be looked at from a developmental point of view encompassing all of humanity, even our evolution. This will be the theme of the next chapter.

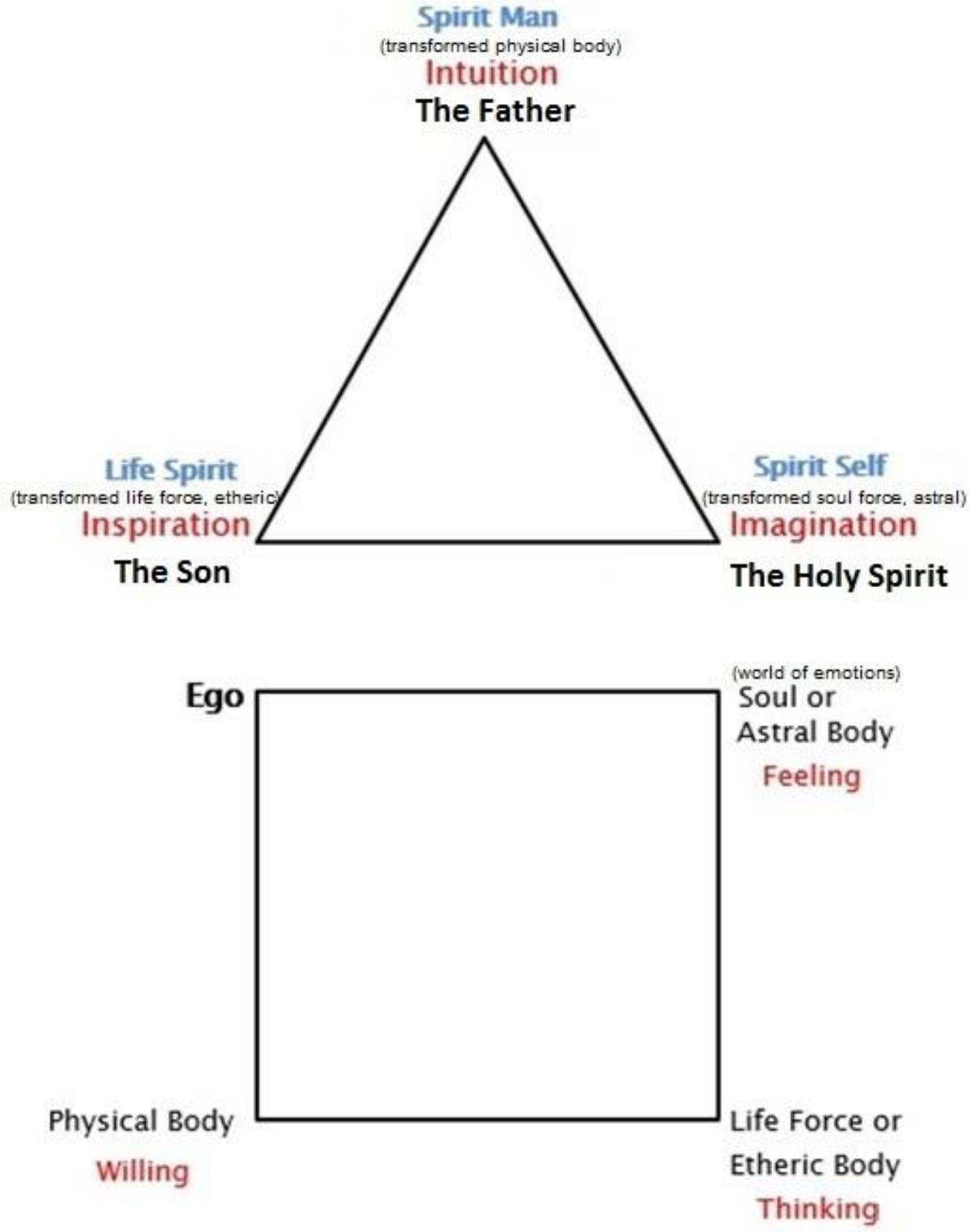

Spirit Man
(transformed physical body)
Intuition
The Father
Life Spirit
(transformed life force, etheric)
Inspiration
The Son
Spirit Self
(transformed soul force, astral)
Imagination
The Holy Spirit
Ego
(world of emotions)
Soul or
Astral Body
Feeling
Physical Body
Willing
Life Force or
Etheric Body
Thinking

Diagram 1

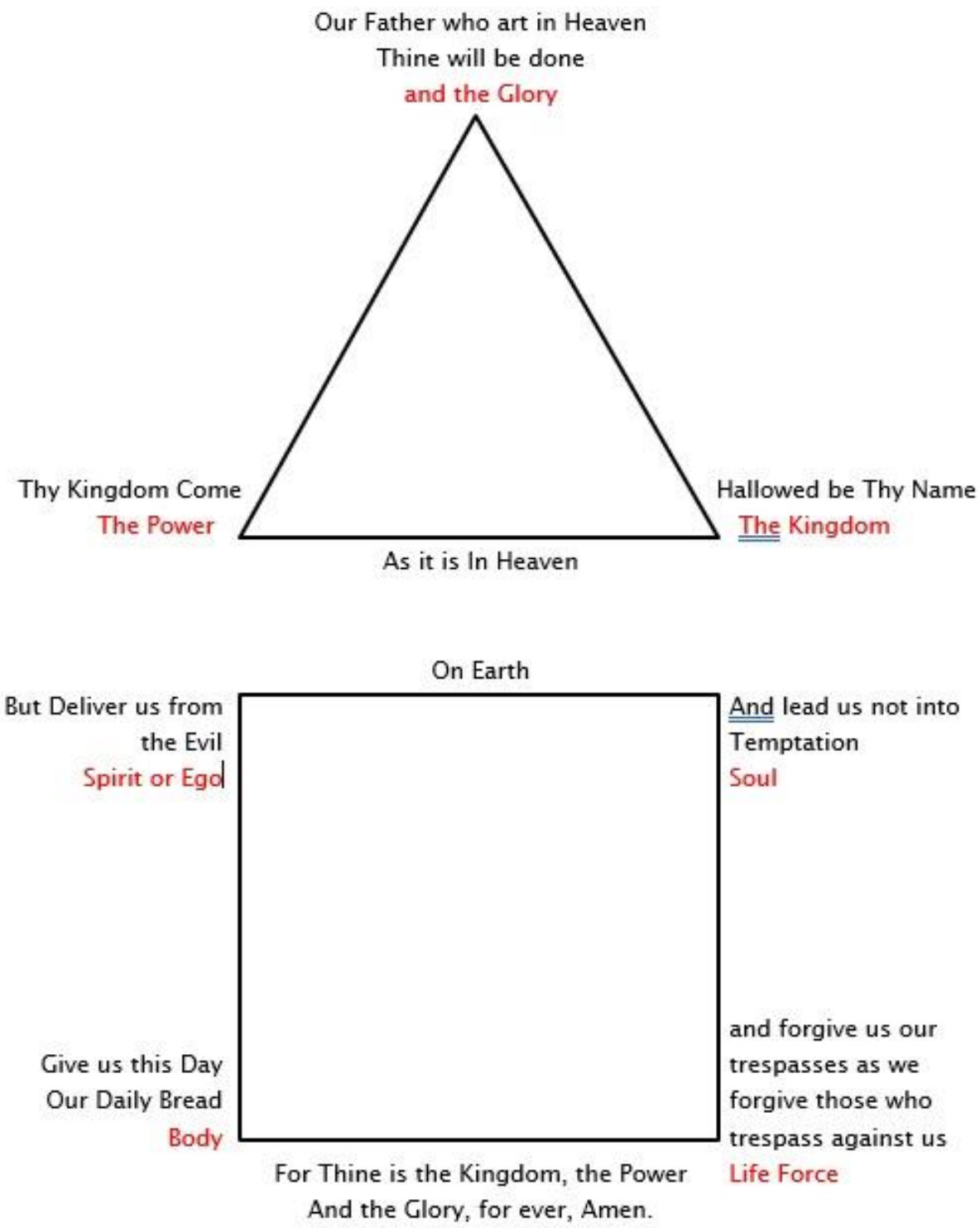

Our Father who art in Heaven
Thine will be done
and the Glory
Thy Kingdom Come
The Power
Hallowed be Thy Name
The Kingdom
As it is In Heaven
On Earth
But Deliver us from
the Evil
Spirit or Ego
And lead us not into
Temptation
Soul
Give us this Day
Our Daily Bread
Body
and forgive us our
trespasses as we
forgive those who
trespass against us
Life Force
For Thine is the Kingdom, the Power
And the Glory, for ever, Amen.

Diagram 2

WHAT LIES BEHIND THE GEOMETRIC SHAPES OF SQUARE AND TRIANGLE?

Our body is a divinely created home that can be likened to a temple or church that houses us. This was presented in the previously shown *Diagram 1*, likened to a house, as most children in the twenty-first century would draw it.

In order to transform our thinking, feeling and willing it is important to receive help.[26] In this regard Rudolf Steiner mentions that when a student is serious about his path to evolve, he will be found by a teacher. This could result in training towards perceiving occult (hidden) worlds.

If we tried to look at the annotations given for the two houses while imagining the different faculties and developmental possibilities of the human being, we easily follow the idea that, as we stand between heaven and Earth, we can accept the Trinity in the triangle. The Father God at the tip of the roof, to the left, the Son God, the Christ, and on the right, the Holy Spirit. Below the triangle, or the heavens, is the square of the house which can be seen as the Earthly part of the human being. On the bottom left corner, we place the **physical body**. In our **metabolic and limb system** lives our **will.** Just observe a small angry child when he stamps his foot and slams the door. We connect the human will force with the metabolic and limb system in the physical body.

We reserve the bottom right side of the square for the life force or **etheric body**. In the human etheric or life force live our **thoughts,** our **conscience** and our **temperament** as well as our **habits.** The animal also has a life force and so does a plant, it grows. However, a crystal has not. Its non-physical members live in higher realms.[27].

The top right corner of the square shows us the **astral body** (from astra = star), or we could also say, the soul. In our soul live our **feelings**, i.e. **passions**, **drives**, **desires** and **egoistic ambitions.**

The top left corner above the square is reserved for the **"ego"** or **spirit** of the human being. Through our ego, we learn to control our feelings and our actions. For example, an uncontrolled desire for alcohol has to be controlled through one's "ego" strength. To overcome the desire, the habit of going to satisfy it, as well as the actual physical action of drinking, it requires a conscious decision by the ego.

The exercises given by Rudolf Steiner, which can be undertaken to open up the human spirit to the angel worlds and to the world of elemental beings, are comparable to physical exercises.

The elemental beings, the gnomes, undines, sylphs and salamanders, invisible to the eye, support our physical world. the square of the house is arranged full of wisdom in relation to the triangle above, the world of the Divine.

When the ego works on becoming conscious of our many positive soul qualities, it transforms the astral body into **Spirit-Self.** We then reach up to the previously mentioned stage of **Imagination**.

If the ego works on our conscience, our temperament, habits and quality of thoughts, the etheric body is being transformed into **Life Spirit.** At this stage, thoughts are no longer acquired only through the sense world, but one reaches **Inspiration..** Thoughts can be inspired through the angel world.

When our actions result in positive deeds directed by the ego then the physical body gradually changes into **Spirit Man.** Spirit Man allows us to perceive the thoughts of other human beings and of the angelic worlds by becoming one with them. This is called **Intuition**.

It will now be easy to follow the Lord's prayer throughout the corners of the "house". (See Diagram 2)

It will also be understood how far-reaching the influences are which children are exposed to in our time. This can be seen in their drawings.

Now, after studying the diagrams 1 and 2, it has become easier to understand the statement: "The temple of the past has become the house of the present."

Exercises given by Rudolf Steiner to open a path into the spiritual world

How do we find a path to have the existence of the spiritual world confirmed? We also need to ask: how can we be sure, that such a path is a safe one?

If I may share one or two experiences of my own it might give others the assurance that there is nothing to fear. I began exercising when I was 18 years old. I read one of Rudolf Steiner's main books in three days: *How to Attain Knowledge of Higher Worlds*. I could not put the book down. It is a book which gives many guide-lines. The exercise which interested me most at that age was the possibility to imagine taking an ordinary seed into one hand and in the other feel the identically looking seed that was made of plastic. One tries to imagine that somewhere in the true seed there is life. Where does all the power come from that causes the seed to grow? Look at a tree having grown from a seed. After many attempts over many months, when all possible thoughts had passed by and I just felt an emptiness, I experienced a difference between the plastic and the living seed. I continued to protect this imagination while I also observed imaginatively the growing of plants. I practiced this, day after day, for five or ten minutes. How can one live into the growing life in the seed? What would it be like to feel its invisible growing power? I had a pot of daffodils, and I looked carefully at them, imagining them even before falling asleep at night. Then one day, I felt something like an "in-breathing" in my soul; it was like a growing seed or plant.

The second exercise was to observe dying plants. Do they give us the same feeling, as growth does? Rudolf Steiner describes that the seed and growing plant is like the Sun rising in the sky. Yet he compares the dying plant with the rising of the Moon.

A few years later, when I approached the entrance to the Chartres Cathedral in France, I had the two Cathedral towers in front of me. My inner feeling immediately knew that the style of construction of the

Chartres Cathedral with the Sun and Moon towers

tower on the left was meant to represent the Sun and that of the tower on the right, the Moon. When I walked up the many stairs to the top of each tower, I was amazed to see the sun resp. moon symbols on the very top of each opposite tower. On the left tower, I saw the symbol for the Sun, and on the right tower that for the Moon. Unfortunately, these were later replaced by simple crosses.

In the exercise, I had experienced with the growing seed an in-breathing, and with the dying plant an out-breathing. When I was breathing in, it felt the same as seeing the Sun rise or the seed grow. Looking at dying plants gives me the feeling of outbreathing, the same as when l observe the moon.

Many new ideas arose in me in connection with these two realizations. Forms of trees, leaves, whole gardens impressed me in a new way.

Another set of exercises, given by Rudolf Steiner, come from the book: *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature.*[28] In it he suggests that we go and find a place outside on a meadow or on the beach where it is easy to see a large segment of a beautiful blue sky. This he says, can be a common experience for every

human being. Common, because every human being would feel the same.

Suppose a human soul gazes in this way at nothing but the blue of the sky. A certain moment then comes, a moment in which the blue sky ceases to be blue—in which we no longer see anything that can, in human language, be called blue. If at that moment the blue ceases to be blue to us, we turn our attention to our own soul, we notice quite a special mood in it. The blue disappears and, as it were, an infinity arises before us, and in this infinity, we experience a quite definite mood in our soul. A quite definite feeling, a quite definite perception pours itself into the emptiness which arises where the blue had been before. If we would give a name to this soul perception, to what would soar out there into infinite distances, there is only one word for it: it is a devout feeling in our soul, a feeling of pious devotion to infinity. All the religious feelings in the evolution of humanity have fundamentally a nuance that contains what I have here called pious devotion. The impression has called up a religious feeling, a moral perception. When, within our souls, the blue has disappeared, a moral perception of the external world springs to life.

The mood acquired through this exercise: The devout feeling in our soul, a feeling of pious devotion to infinity, one may safely say, is the mood which is very important when one strives to gain a successful entrance into the spiritual world.

Then he suggests another exercise which we will briefly look at and which may remind us of the previously discussed seed exercise. Instead of the blue in the sky we will now fix our gaze on the green of trees when they are bursting into leaves. Greening meadows can fill us with the green of spring. We will then feel in tune and in moral harmony with nature. Again, it is important to let the green disappear in our soul -- just like the blue of the sky had disappeared -- and wait until the moral feeling arises. This moral feeling, when it arises in us, is different than the devout feeling that arose in us when we looked at the sky. One can express it thus: *Now I understand what I experience*

when I think creatively, when a thought springs up in me, when an idea strikes me. I understand that now for the first time. When my inmost soul nature is expressed in the greening of the trees it transforms itself into a creative thought! But this becomes possible only when I let go of the outer nature. The outer nature transforms itself into a moral feeling that lives in me!

The third exercise begins again in the same way. This time it is not the blue sky, nor the green that bursts into leaves, it is the white of the snow. What is set free in us as a moral feeling when we look at the whiteness of a snow-covered landscape? This is a bigger step than the other two, but patience and persistence will show that it is possible. The moral feeling connecting itself with white is the understanding of *that which fills the Earth as substance, as matter. We then feel matter living and weaving in the world.*

Why is the third step more difficult than the first two which were gained through the blue of the sky and the green of the trees? What has been described here are the three developmental stages of **imagination, inspiration** and **intuition**.

All I can add is a personal experience. I had injured my ankle, and for months I had to sit in a wheel chair. Working with these exercises opened for me a new world. Imagination and inspiration are required to fully understand what Rudolf Steiner says about the snow. I will briefly indicate what happens, and I will again choose Rudolf Steiner's words:

In the same way as in the description just given of the blue of the sky and the green of earth's robe of vegetation, so too can the white of the snow set free within us a moral feeling for all that we call the phenomenon of matter in the world. And if in contemplation of the white snow mantle we can forget everything else and experience the whiteness, and then allow it to disappear, we obtain an understanding

of that which fills the earth as substance, as matter. We then feel matter living and weaving in the world.

Rudolf Steiner also talks about the following exercise: *Just as one can transform all internal sight impressions into moral perceptions, so too one can transform impression of sound into moral perceptions. Suppose we listen to a tone and then listen to its octave, and so attune this sound to a dual sound of a tonic note and its octave that we forget all the rest and completely yield ourselves to these tones. It then comes about at last, instead of hearing these dual tones, our attention is directed from these and we no longer hear them. … We begin then to have a spiritual understanding of what we experience when a wish lives within us, that tries to lead us to something, and then our reason influences our wish. The concord of wish and reason, of thought and desire, as they live in the human soul, is perceived in the tone and its octave.*

There is an example for this experience in Mozart's *Magic Flute*, when the two Guardians of the spiritual world sing together, an octave apart.

If anyone is interested in finding a way into these exercises, I would suggest that he or she has a look at the book *Spiritual Beings in the Heavenly Bodies,* lecture 1.

The verse below came to me in 2016 when I became concerned about the effect of the rise of Artificial Intelligence on young people and children. Here too in the following verse, once again, we find the words Imagination, Inspiration and Intuition. But equally important prerequisites are faith, love and hope.

The Verse Uniting All of Us

Faith, Love and Hope
Will lead me in my willing
When I kindle a light in my soul and unite
With the ever-present Love of the Almighty
And His Creative Force.
It works in me when I in love embrace all people
Who come to me with
Faith, Love and Hope.

This verse may lead us on our path
To create a circle of light around the world.
It will unite us and disperse loneliness.
It will open our minds to imagination,
Strengthen us through inspiration
And bless us with intuition.

End Notes.

[1] John 1, 1-4
[2] Matthew 18, 2-4; Mark 10,15. Small children incarnate into this world with faith. love and hope. If undisturbed by technology, they may grow gradually into thinking and reasoning.
[3] Rudolf Steiner, *How to Know Higher Worlds.* This book has also been published under other names, i.e. *Knowledge of Higher Worlds and how to Attain it.* Rudolf Steiner has connected himself spiritually with the book. As *long* as a student is serious in his striving and follows all indications given, there is no danger.
[4] Rudolf Steiner, *Genesis Secrets of the Bible Story of Creation,* lecture l.
[5] Ibid.
[6] The First Book of Moses, called Genesis.
[7] St. John, 1,2; 1,10; 1,14.
[8] Birth of Moses: James Usher 1571 BCE; Jerome: 1592 BCE.
[9] Every spiritual question will be answered through "Rudolf Steiner Archive" where most lectures by Rudolf Steiner can be found.
[10] From here on, everything in this essay written in italics comes from the lecture cycle on Genesis, GA 122. There are 10 Lectures which he gave in Munich, August 1910.
[11] The Ancient Saturn Evolution is not related to our present planet which is known as Saturn.
[12] Rudolf Steiner, Genesis, The Seven days of Creation, lecture 3
[13] ibid. There is a beautiful description in lecture 3
[14] Ibid.
[15] Rudolf Steiner, Genesis
[16] Rudolf Steiner, *Secrets of the Bible Story of Creation*, Munich 1910, August. Available from Rudolf Steiner Archive.
[17] Ibid.
[18] Rudolf Steiner, *The Universal Human*, Lecture 1 and 3 See also: *The Four Human Group Souls*, Berlin, 29th October 1908
[19] John 10, 30 -John 14, 20.
[20] Such was the case with the Gautama Buddha. He had reached his goal. His purified astral body is called the Nirmanakaya.
[21] She was not aware of Rudolf Steiner's teachings: Anthroposophy which means Wisdom, (Sophia), Man (Anthropos in Greek.)
[22] I have heard it say that in the remote past, when a chief of a tribe died his closest tribe members were buried alive with him. Their egos were not yet strong enough to exist independently of him.
[23] The eagles' wings of the Sphinxes were broken off and are not visible today.
[24] These sculptures are dated to the end of the 5th century BC. Their creators were not yet as firmly grounded on the Earth as we are today.
[25] From *Fairy Tales and Art Mirrored in Modern Consciousness* by Monica Gold
[26] Rudolf Steiner *How to Know Higher Worlds.* Also, on the Internet can be found Rudolf Steiner, *The Conditions for esoteric training.*
[27] See chart on page 16.
[28] A Cycle of lectures given in Helsinki, Finland, April 1912.